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"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

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ILLUSTRATION OF SCRIPTURE.

As for my people, children are their oppressors, and women rule over them. O my people, they which lead thee cause thee to err, and destroy the way of thy paths.

Isaiah iii, 12.

In consequence of their folly and transgression, the house of Israel was reduced to the miserable condition of a family, in which the natural and reasonable government of the husband and the father becomes subverted and passes into the hands of the mother and children. In such a condition, the soundness of understanding, the wisdom of experience, which, under the parental government of the father, ought always to control the misguided desires of the wife and mother as well as the puerile fancies and imaginations of children, forsake the family circle, while order, regularity, economy, with every thing else desirable, give place to irregularity, profusion and wretchedness. Such was the condition of the house of Israel, as described by the prophet in our context as follows: "For, behold, the Lord, the Lord of Hosts, doth take away from Jerusalem and from Judah, the stay and the staff, the whole stay of bread, and the whole stay of water, the mighty man and the man of war, the judge and the prophet, and the prudent and the ancient, the captain of fifty, and the honorable man, and the counsellor, and the cunning artificer, and the eloquent orator. And I will give children to be their princes, and babes shall rule over them. And the people shall be oppressed every one by another, and every one by his neighbor: the child shall behave himself proudly against the ancient, and the base against the honorable."

Whether we contemplate the evils here set forth, in relation to community at large, or confine them to the narrow circle of a particular family, the principal features are the same as to principle, and the ruin in the one case very exactly corresponds with the evils in the other.

As to principle, this evil is of the same character with all other evils, it grows out of the perversion of what, in itself, is good. There is no evil in the world that does not stand on this principle. In nature and her laws we are furnished with every thing for our comfort and happiness; but by a perversion of what is good we bring evil upon ourselves, as we read of Israel in our context: "The show of their countenance doth witness against them, and they declare their sin as Sodom, they hide it not: woe unto their souls, for they have rewarded evil unto themselves."

The natural love which parents feel and exercise towards their children is a good principle in man; and when it is cultivated and directed by wisdom and prudence, it is a source of the sweetest pleasure which flows to bless the family circle. It holds the reins of that government which, with ease and mildness, controls the pas-

sions, moderates the desires and regulates the fancy of childhood and youth; and at the same time is the protection and safety of the weak and otherwise defenceless. But when this parental affection is permitted to act without the direction of wisdom and prudence, it then becomes weak and indulgent, the child must be gratified in all its fancied wants, and the more it is indulged the more extravagant are its desires, and the more restless and uneasy it becomes. In the room of being governed, it now governs; in the room of being controlled by its parents, the parents are now its slaves. This government is absolute tyranny, and those who have unwisely and imprudently submitted to it are sorely oppressed by it. Should we go on to describe the evils to both parents and children, which too frequently grow from this perversion, we should find our hearts bleeding at the horrible scene presented; and we should see that most of the evils which become the bane of society owe their origin to this perversion of paternal love.

Again, the kind author of our nature has implanted in us that principle of love, which causes a man to forsake his father and his mother and to cleave to his wife, by which they become one flesh. This love is the foundation on which the vast superstructure of society is raised; it is the fountain from which innumerable streams issue which fertilize and bless, not only the family circle, but community at large. When this love is combined with a sound understanding and directed by the wisdom of experience and discernment, the family is blessed under its government, the wife finds herself provided for and protected by it, and the garden of Eden never blossomed with more fragrant flowers, nor teemed with sweeter fruit. But let this love become perverted, let it degenerate into blind fondness, let it depart from the direction of sound wisdom and cease to traverse the way of discretion, and the wife will take advantage of its weakness, and in room of looking up to it for support and protection, she will look down upon it as her menial slave; now man ceases to govern and woman rules. Where now are the fragrant flowers and sweet fruits of Eden? The very ground is cursed, and briars thorns and thistles infest the soil!

It is not the work of the preacher, at this time, to find fault with women and children for wresting the government from the hands of husbands and fathers, but he will contend that husbands and fathers are blame-worthy for suffering such a perversion to be effected.

The state of religion in our country and in our times presents an aspect similar to the condition of the people addressed in our text, and corresponds with the brief representations to which we have just attended. Husbands and fathers have little or nothing to do, respecting the affairs of religion, only to exert all their means, and by their merchandise and labor to procure money, which they must submit to the disposal of their wives and children, who are engaged in the support of religion. Generally speaking, husbands and fathers must go to meeting where their wives and children choose, and they, *in conscience*, cannot go where their vanity and pride, on the one hand find no food, or where a blind enthusiasm, on the other, does not invite them. For the purpose of giving consistency and force to this oppression, women are formed into societies, differently denominated, all having

the same scheme in view. Young females are formed into societies for the same purpose. All these move onward in this system of oppression; while philosophy, sound reason and sage experience are all compelled to give way to unreasonable dogmas, blind superstition and an enthusiasm bordering on, and leading to madness. If husbands and fathers become so much disgusted at the foolish contradictions which they generally hear from the pulpits, and so fatigued with the nonsense and blasphemy which are frequently combined in the horrid representations of a hereafter hell, as to choose to stay at home and read the scriptures, wives and children are taught by their priests to consider them as impious, enemies to God and religion, and on their direct way to eternal misery. And such are the prejudices occasioned by clerical influence, in the minds of wives, as frequently to induce them to give their husbands no peace if they go to a meeting, where more liberal sentiments are inculcated, than those in which they have been taught; and such is the weakness of too many husbands as to give up their own liberty and submit to such control. The Savior, in one of his parables, speaks of such a husband, who said: "I have married a wife; and therefore I cannot come." If this man had duly regarded the divine declaration to Eve; "Thy desire shall be to thy husband and he shall rule over thee," he would not have made such a reply; he might have gone to the supper to which he had been invited, and graced the company with the presence of a dutiful wife. But wives, who will listen to the insinuations of superstitious priests, contrary to the good sense of their husbands, will be unreasonable enough to compel their husbands, if possible, to yield to their dictates.

These priests are spoken of in our text, as those who lead the people and cause them to err. Our Savior spake of such leaders; "if the blind lead the blind, both fall into the ditch." Our text intimates that people would not err so egregiously, if it were not for the influence of those who lead them. And the truth of this is obvious, for it is certain that men without any one to instruct or lead them would never have invented the errors which have been contrived in schools, councils, and synods. But, men who devote all their time and all the learning acquired at colleges to systematize the inventions of their fathers, and who are looked up to as leaders and guides, can very easily impose on women and children and lead them into error. Go to the western forests and to rivers unexplored, except by the rude, uncultivated savage, and you will find no such abominable superstitions as represent our Creator a Being of infinite partiality, electing, from all eternity, some only of the human race to everlasting life, and predestinating the rest to endless, unmerciful punishment. You will meet with none who believe, that for the transgression of an individual the Almighty became wrathful with the whole human race, and so vindictive as to require an infinite sacrifice to appease his vengeance. You will find nothing so unreasonable as the learned doctors of the church have inculcated, by representing the divine Being as working a miracle in giving power to the sin of Adam to change his and our nature, so that we are all totally depraved when we are born. You will not find any thing so totally stupid as the abominable notion that wickedness renders men happier in this world

than reasonable obedience to the wise requirements of our Creator. But those who are considered to be learned guides, make it their whole business to instill these and many more errors into the minds of women and children, and thereby cause them to err.

These ministers of error, these blind guides are spoken of by St. Paul as follows: "For of this sort are they which creep into houses, and lead captive silly women." These deceivers seldom go to a house if they know the husband is within; they will improve the opportunity when he is at his daily business. At this time they enter into houses to catechise women and children. The aspect they wear, the solemn modulation of their voices, the terrors of eternal damnation which they hold out to mothers and children serve to awaken their fears, and to cause them to tremble for their future safety. While on the other hand they exert all their arts to persuade their unwary auditors to realize what a concern they feel for their immortal souls, how they have come for the sole purpose of being to them guides to eternal safety. Like Jesuits, they would seem disposed to humble themselves on their knees to persuade souls to flee from a God of wrath and vengeance to their merciful arms! Women and youth do not discover the deception. These deceivers follow the example of the serpent, who ventured not with his temptation to the man, but made Eve his subject of attack and triumph. If, while these arts are in operation, the husband comes in, and inquires whether he is to believe the minister to be more engaged in the salvation of souls than God who sent his Son for that purpose; if he ask the minister whether he expects to be the means of saving any whom God predestined to endless misery, or whether he is concerned for fear some of the elect will be finally lost, this priest of Baal will not have time to enter into questions of this nature, but will hurry out of the house and wait a more favorable opportunity to renew his insinuations. As soon as he is gone, the wife will express her regret that such questions should be stated to so good a minister, and will nearly weep for fear God is offended because his righteous servant, who is trying to save souls from his wrath, was not more cordially entertained by the master of the house.

My friends, on what foundation does the mighty fabric of clerical superstition now stand? It is principally supported by the influence of women and youth; and it is a plain fact that the good sense of men in general revolts at it, and that they give it support only as it is drawn from them by the arts and entreaties of their wives and children.

I have said before, that I am not finding fault with mothers and children, but with husbands and fathers for not discountenancing what they are sensible are erroneous, and for not withholding their support, from what they are convinced is a public injury. If it requires the strongest judgment, the most profound understanding, the wisdom of experience and the acutest discernment to plan and direct the affairs of temporal government, is it a reasonable thing, that the concerns of religion should be committed to the management of female societies?

May that sober wisdom which is good to direct, lead husbands and wives, parents and children, masters and servants to know God as the Father of all Creation, and to love him and keep his commandments.—*Trumpet.*

THE WAY TO BE SAVED.

Ichabod Sorrowful was a man of three score years, and had been from the age of twenty, a zealous member of a partialist church. It was a hard scene that Ichabod passed through when he was converted, for in those days the work of regeneration could not be done in an hour, as it is in these days of steam. Full three long months did poor Ichabod lay upon the brink of

the burning pit, and many a hard fought battle did he have with the devil before he was able to shout the victory. But to his great joy he triumphed at last, and became a burning and shining light in the church. Day after day, and week after week, yea, and year after year, poor Ichabod was *obliged* to lengthen his face and repeat the prayer that he learnt of his father when a child, and very faithfully did he pay the priest, and attended the house of worship on the seventh day. Reason, indeed whispered, that Ichabod liked a good bargain, and his charity, which covered a multitude of sins, even went so far as to induce him to speak well of a vicious horse or an unruly ox, which he was about to sell.—But these things he did only to the world's people, and if he chanced to get a few dollars more than strict justice allowed him, he could make it all right by a small gift to the church.

But let this pass. Ichabod meant to be saved, and having suffered so much in the "*way of peace*," it grieved him to the heart, to be told that any one could be saved without as much suffering as he had experienced. On this score his "*better half*" caused him many a sorrowful sigh. She was a good natured benevolent old lady, who had officiated in the double capacity of nurse and doctor, in the neighborhood time out of mind. She felt herself safe in the hands of her Maker, and though as in duty bound, to please her husband, she accompanied him to the church, she always insisted that she had much rather feed the hungry, clothe the naked, visit the sick, than go where the character of God was traduced and his requirements perverted.

She insisted that Christ's yoke was easy—that God required only good works, and these he rewarded in time. As to her future destiny she had no trouble about it, for she said God would give eternal life, and of course we could not purchase it by works.

Alas! said Ichabod, as one evening the old lady quoted a passage from Paul, which says, "God will have all men to be saved," I fear you will be lost! That Universal doctrine will ruin you! You have got an easy way to get to heaven. You think you can be saved without enduring any of those hardships which *we christians* are obliged to suffer, but you will find your mistake when it is too late. No, no, there is no such easy way to get along.

But you know husband, said the good lady, that Christ's yoke is easy, and his burden light.

Yes, I know that, said Ichabod, but you must go in at the door and not climb up some other way.

True, but I had always supposed, it was much easier to go in at the door of a house, than to climb up some other way. It is very easy going in at a door, but it is hard climbing in at a window, and I am climbing up some other way and you going in at the door, how happens it that your labor is so *hard* and mine so *easy*?

Ichabod made no reply, and though to the day of his death he continued in the church, those who are best acquainted in the family, assure us, that he never again reproached his wife with endeavoring to climb up some other way; and he was more cautious about saying that the way to be saved was a hard way.— *Gospel Anchor.*

Original.

DOCTRINES.—NO. 3.

But speak thou the things which become sound doctrine. Titus ii. 1.

Having shown that the doctrine of an 'eternal hell' opposes the testimony of the Bible in several instances, it may be thought unnecessary to urge this point still farther; but there are four remaining particulars which I wish to notice before I close.

1st. The doctrine of endless misery denies the scripture testimony which represents God

as the *Father* of the human race. This is done in a two-fold sense; first, we are told that 'Universalists preach a lie,' (they preach that we all have one Father,) secondly, that 'the infliction of everlasting punishment is not the disciplinary chastisement of a father's hand,' and it must appear as evident as the most demonstrable truth, that ceaseless torments *cannot* be the chastening of a benevolent Father. Where is the man who would not blush at 'man's inhumanity to man,' and shudder at the malignity discovered in the infliction of unspeakable tortures for no other purpose than to vent a vindictive rage, and to satiate a ruthless spirit of revenge. Surely no *good* father would cause pain for any other purpose than the good of the sufferer. As the doctrine under consideration stands opposed to this hypothesis, we say it *denies the Bible*, and this being the case it is not a doctrine of the scriptures. Let us to the 'law and the testimony.' 'One God and Father of all,' Eph. iv, 6. 'Have we not all one Father?' Mat. ii, 10. 'But to us there is but one God the Father, of whom are all things,' 1 Cor. viii, 6. 'For one is your Father which is in heaven,' Mat. xxiii, 9. The Almighty *not* our Father? What an overwhelming, what a cheerless thought! 'Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: thou O Lord art our Father,' Isa. lxiii, 16.

2d. The doctrine of unending sin and suffering denies the Bible doctrine of an equitable and just punishment for sin. This system presents a penalty, which, though endless in its duration, is not *certain* to be inflicted, and *when* inflicted, it is not in *proportion* to the crimes committed. This is not the penalty of the Bible. 'Who will render to every man according to his deeds,' Rom. ii, 6. Is *endless misery* 'according to' the deeds done? 'Whatsoever a man soweth, that shall he also reap, for he that soweth to his flesh, shall of the flesh reap corruption,' Gal. iv, 7. Paul did not say we shall reap *endless misery*, and for this very reason, we do not *sow* that which is infinite and endless in its nature. 'He that doeth wrong, shall receive for the wrong which he hath done,' Col. iii, 25. 'The Lord God, merciful and gracious long suffering, &c. and that will by no means clear the guilty,' Exo. xxxiv, 7. Thus it is plain that the punishment which the Bible reveals is absolutely *certain*, and according to the deeds done, hence it is not endless, and cannot be escaped by sudden repentance.

3d. A third particular which this doctrine denies, and which is revealed in the Bible as 'palpably as the noon-day sun,' is, the universal benevolence and impartiality of the Deity. The advocates of endless misery tell us that 'God has bound up Universalists in a delusion, that they may be damned; that 'He causes pain and sorrow for the righteous that they may be partakers of His holiness, while He brings the same afflictions on the wicked only as a fortaste of future eternal wo.' Now if the Almighty has 'bound' up the eyes of poor Universalists, and given to others so great light that they can see the 'promised land' for themselves, and 'hell-prison' for others, is He not *partial*?

'Why are *they* made to hear his voice,
And enter while there's room,
While *we*, denied the power of choice
Must starve: we *cannot* come?'

Again, Does he not show 'respect of persons,' to inflict pain on some for their benefit and on others for no possible good? But what saith the scriptures? 'The Lord is good to all; and his tender mercies are over all his works,' Ps. cxlv, 9. Are not they who are now in 'hell-torments' God's works? and who will attempt to show that his 'tender mercies' are over them? 'The wisdom that is from above is first pure, &c. without *partiality*, and without *hypocrisy*,' James iii, 17. 'He maketh his

sun to rise on the evil and the good, and sendeth rain on the just and unjust,' Mat. v. 45. 'The earth is full of the goodness of the Lord,' Ps. xxxiii, 5. 'The goodness of God endureth continually,' lli, 1. If the Lord is good to all; if his goodness endureth continually, &c. can it be true that He imposes pain on some for no good design?

4th. The fourth item I shall notice is that the doctrine under discussion denies the Bible testimony in favor of the 'restitution of all things.' A modern popular divine asserts that 'the wicked will increase in their rebellion to God till they arrive to that pitch of unrighteousness and malignity which characterizes the *arch fiend*.'—This I believe is in accordance with the sentiments of most Partialists, and indeed they must entertain such an opinion to be consistent with the notion that 'sin has a self-perpetuating principle in it.' But let us go to the volume of divine truth.' For it pleased the Father that in him (Christ) should all fullness dwell: and having made peace through the blood of his cross by him to reconcile all things to himself; by him I say whether they be things in earth or things in heaven,' Col. i, 20. 'Forasmuch then as the children, &c. that through death he might destroy him that had the power of death, that is the devil,' Heb. ii, 14. 'Who will have all men to be saved and come unto the knowledge of the truth,' 1 Tim. ii, 4. 'And they shall teach no more every man his neighbor, and every man his brother, saying know the Lord: for they shall all know me from the least of them unto the greatest of them, saith the Lord,' Jer. xxxi, 34. See a parallel passage, Heb. viii, 11 &c. If all are to be reconciled to God, if the Devil or 'Arch fiend' is to be destroyed, if God will have all saved, and if all are to know God, (and this is life eternal,) I ask how it can be that any are to increase in sin and rebellion, cursing and accursed to all eternity? It may be objected that 'all things does not mean *all men* or *men at all*; but we read Isa. xliv, 24, 'I am the Lord that maketh all things,' 1 Tim. iv, 8. 'Godliness is profitable unto all things,' and iv, 13, 'In the sight of God who quickeneth all things.' Men are included here surely for they were made by God, to *them* is 'godliness profitable,' and *they* are 'quickened' by His spirit.

Again, it may be said that 'to destroy' means to send to hell; this cannot be proved. It would prove too *much* by far, see Gen. vi, 7, 'I will *destroy* man whom I have created.' I shall be told too that the passage, 'God will have all men to be saved,' proves nothing in my favor. A Partialist friend of mine, who is skilled in the Hebrew and Greek, informs me that this passage is not correctly translated; it should be 'God *wishes* to have all saved—'. Be it so; then if endless misery be true. God's wish will never be consummated. Yet we read, 'He will do all his pleasure,' and Job xxiii, 13, 'What his soul *desireth* even that He doeth, 'the desire of the *righteous* shall be granted,' Prov. x, 24.

It may be said too that all *shall* 'know the Lord,' but while some know Him as their Father and Savior, others will know Him as their eternal Avenger and tormenter. But this is being wise above what is written: the text gives no intimation of such a distinction. We read Isa. xi, 9, 'The earth shall be full of the knowledge of the Lord.' Nothing is said about this peculiar kind of knowledge, and we hardly think that the prophet Hosea would have said that he 'desired the knowledge of God more than burnt-offerings,' or that Paul would have exhorted his hearers to 'increase in the knowledge of God,' if they believed this knowledge signified an acquaintance with endless misery. Here I repeat the question, can a doctrine claim the Bible as its source, which denies the *paternity* of the Deity, His *immutability*, his *pledge* that He will not clear the guilty, His *universal* benevolence, and His *will* to save all men?

'Search the scriptures, daily, whether these things are so.'

B. B. H.

Original.

AN OBJECTION CONSIDERED.

Without holiness no man shall see the Lord.

Scripture.

Thus saith the Divine record, and thus say Universalists. Indeed they have ever strenuously contended in the language of the Apostle, that 'we shall all be changed, this corruption must put on incorruption,' as well as 'this mortal shall put on immortality.' And this fact is moreover corroborated by reason. God is a most holy and perfect spirit, and as darkness can never approach the light, but only becomes perceptible in its absence, so also, man, being a sinful and imperfect being, can never enter into the immediate presence of his Maker, until divested of his sinful constitution, and reformed again into the image of God, which is Holiness.

Now our opposing brethren vainly suppose that this declaration of Holy writ is a powerful argument against the doctrine of Universal Reconciliation to God, but we can see no such evidence contained therein, unless we allow, that because a man is a sinner once, he must of necessity continue a sinner forever; but this our Partialist brethren will not admit, for they know that Saul of Tarsus was the chief of sinners, and yet the grace and mercy of God was abundant in subduing his sinful propensities. He turned unto the Lord with a willing and obedient heart, cleansed, sanctified, and redeemed; and if the sins of Paul were blotted out, and the affections of his heart became purified, and he accounted himself the chief of sinners—we can see no possible reason why God will not 'work in others, to will and do, of his own good pleasure,' whose sins can be no greater than Paul's.

But our opposing brethren will say that 'all this happened while Paul was yet living.' Had he have died before the 'light from Heaven shone about him,' he would have been beyond the reach of God's mercy forever. 'There is no change after death.' 'As the tree falleth so it lieth.' Where they obtained their information from, concerning this matter, I am unable to say, unless they quote it from a collection of 'sacred hymns.'

There's no repentance in the grave,
Nor pardon offer'd to the dead:

For certain it is, the scriptures of inspiration contain no such contradictory information. Paul says, in the xvith chap. 1st. Corinthians, 'we shall all be changed,' and that this change, too, is after death, is indisputable.

But suppose we admit for the sake of argument, that there is no possible change in man after death, that all who are not holy when the destroying angel cuts the thread of life, 'will be placed beyond the reach of God's mercy forever, and doomed to endless perdition,' what does it prove? It proves universal damnation beyond a doubt! For what man, with only common sense, that standeth upon the footstool of God dare come with a lie in his right hand, and on this side of the grave affirm that he is holy! None, we hope, so impious or 'heaven-daring.' The Divine Record testifieth on this subject as follows: He that saith he is without sin, is a liar, and the truth is not in him! Again, there is not a just man that liveth and sinneth not. You see then, brethren, that to deny a change of the affections of the heart after death, is to bear witness to your own damnation. This proves too much. If it should be said, 'that the text does not mean perfection in the extent, but only in the degree, I reply that the same principle will stand good with respect to all men, for all men have some good qualities. The scriptures, reason, and our own experience, all bear strong testimony, that man is not a totally depraved being.'

I said that we cannot see that our text militates in the least against the doctrine of the reconciliation of all things to God. When taken in connection with other testimony, it appears to be positive evidence of Universal Happiness; for we believe that all men will finally be happy, because they will be changed and made holy. We know that Jesus came to 'finish sin, and bring in an everlasting righteousness'—'that the Father sent the Son to be the Savior of the world'—that Jesus possesses *Power and Grace* sufficient to destroy this our vile body and fashion it like unto his own glorious body—that every knee shall at length bow in willing subjection, and every tongue confess, by the 'holy spirit,' that Christ is the rightful Lord over all, to the glory of our heavenly Father. 'We shall all be changed!' 'It is sown in corruption, it is raised in incorruption,' and so when all are changed, from *corruption* to *incorruption*, all will certainly be holy, and this cannot be until after death. And now we think our Partialist brethren, if they are 'spiritually minded,' may discern how mankind may be made universally happy in Heaven, without 'reeling into the august presence of the King Eternal, covered with sin and pollution.'

In conclusion I will ask one question of our 'Partialist' brethren. Brethren, how will you reconcile the text with the doctrine of the great day of Judgment which you say is to take place at the dissolution of this material world? You tell us that on that day all the nations of the earth, both *holy* and *unholy*, shall appear in the presence of the Judge of the quick and dead, and that the *unholy* shall *behold* the stern inflexible demands of Justice beaming from his countenance. Brethren, will you throw some of the light of divine truth on this subject? still bearing in mind that 'without holiness no man shall see the Lord.'

J. K. W.

Reading Pa. Feb. 1834.

ACCESSIONS TO THE MINISTRY.

To the names of Br. John Perry, noticed a short time since, and Br. Charles Ashton, mentioned in this day's paper, we have the pleasure of adding the following, received through other papers.

The Magazine and Advocate of the 22d ult. says that Rev. Anson Dickinson, of South Edwards, St. Lawrence co. has recently renounced the doctrine of Partialism and embraced that of Universalism. The same paper states that a letter from York, Upper Canada, announces that a person who has more than 20 years been a preacher of Partialism, has lately renounced a belief in the eternity of hell torments.

It is stated also in the Sentinel and Star, that Rev. John Greer, of Knox co. Ohio, for many years a preacher in the Christian connexion, has lately embraced Universalism.

The Gospel Anchor, of the 1st inst. also announces that Br. Charles Woodhouse, of Albany, has lately commenced preaching the glad tidings of Universalism.

We will not be sure that other cases have not come under our notice, but these we are enabled to turn immediately to as cases of recent occurrence, and yet there are those who would endeavor to persuade their hearers and readers that Universalism was too weak and absurd to command a moment's attention from the sensible part of community; and even of the unthinking and vicious portion who embrace it, the number was rapidly decreasing. We rejoice greatly in the indications from almost every quarter of the rapid and unparalleled progress of the doctrine of the impartial grace of heaven, all the efforts, and all the declarations of our opposers to the contrary notwithstanding.

P.

OHIO ASSOCIATION.

The Washington Ohio Association of Universalists will meet in Watertown, Washington co. on the last day of May and first day of June next.

Original.

CONTRASTED SCENES—No. 3.

It was a bright, and balmy morning in June. The sweet music of song-birds was heard in each murmur of the passing breeze; the early sunlight streamed gayly upon the glittering church spires of the beautiful village of B—, and the sounds of pleasure and industry reverberated along its neatly paved streets. But the mansion of one of its most wealthy and influential citizens looked gloomy and forsaken. The doors and windows were closed, as if in the solitude of winter, and naught but the occasional voice of a domestic in the lower rooms indicated to the listening passenger the existence of its inmates.

The owner of that mansion was on his death-bed. He had for some weeks been giving way to the ravages of a wasting consumption, but had never, until the present morning for one moment doubted his ultimate restoration to health. Symptoms, however, could no longer be misunderstood. The uncertain pulse, dimness of vision and the chilliness which pervaded the extremities of his exhausted frame, pointed unequivocally to the denouement. He felt that he must die. Yea, he must die! and at the period, too, when the ties of life were strongest—when the rainbow of hope encircled with its brilliant hues the fair sky of his existence—when the voice of domestic peace waited him at home, and the applause of the multitude abroad—when the hand of fortune showered down her choicest minerals at his feet, and held out to his extended grasp, fame's glittering coronal. He must die! and like mynads before him, go down in the pride of his early manhood, to furnish a banquet for the loathsome tenants of the tomb. It was a gloomy reflection, and the wretched invalid ventured a hasty and timid glance beyond the precincts of his anticipated prison-house. But all was dark there. The light of immortality to his benighted understanding was but as the lonely lamp of the sepulchre, whose fitful rays serve only to reveal the sickening horrors of moulder humanity. He knew that his body must mingle with its native dust, but his soul—would it exist in a future state? If so, how?—where?

The voice of maternal instruction came back, after the lapse of many years, to his heart. Its words sounded mournfully in his ear; but did it bring him comfort? Judge. The soul is immortal—it must exist eternally either in heaven or hell. If it hath pleased God to ordain it to everlasting life, glorious will be its career through the deathless ages of eternity. If not, wretchedness, inconceivable wretchedness, must be its portion. Alas! for the being who has been thus instructed in the kingdom of heaven—who has known nothing of Christianity but its miserable, its wicked corruptions. Better to have left him to the simple light of nature, to worship stocks and stones; or, to dream with the Indian of golden-bows and silver fish, than to mock him with a revelation that mars every enjoyment here and precludes all hope of *perfect* bliss hereafter! And so felt poor M—. The picture was dreadful, and he turned on his pillow with a groan of anguish, proceeding from the depths of a soul de prived of all light from the future.

"The minister is below," whispered a servant to the care-worn wife, who hung in speechless sorrow over the fading idol of her youthful years. She replied not, but motioned, with a trembling hand, for him to be admitted. He was accordingly soon seated beside the sick bed. M— turned upon him a supplicating look, but it was answered only by a few abrupt and torturing remarks, about "sinning away the day of grace," "O! he wants consolation," sobbed the distressed wife, to whose bleeding heart each ungentle word was as a dagger, "cannot you give him one word of comfort?" The minister shook his head. M— saw it, and dreadful was the effect. He had "asked for bread, and received a stone"

He had begged for one ray of hope to lighten his dark passage to the grave, and it was denied him. It needed but this little drop to make the cup of bitterness o'erflow. With an almost supernatural strength he raised himself in the bed, his features became black and convulsed, his skeleton hands were thrown piteously upward, while he shrieked, in a voice of the most heart-rending despair, "lost, lost, lost—going"—I cannot write the rest, but in a few moments all was over,

And midnight's raven pinion waved above
The young wife's blighted hopes. O, what to her
Was now this fair earth's beauty? To her eye
Each lovely thing was rayless; for the sun
Of her existence, the bright orb which gave
A lustre to life's flowers, had gone to rest
With clouds upon its bosom. It would ne'er
Arise to bless her more; and joy, and hope,
And even the sense of suffering, passed away,
And she became, 'mid reason's leaves, a *blank*.
* * * * *

"Anne—dear, dear Anne, will you not speak to me once more," whispered the only sister of the dying Mrs. —. There was no reply. The eyes of the sufferer still remained closed, her lips were perfectly colourless, and naught but an irregular and scarce perceptible respiration gave evidence that the spirit still occupied its frail tenement of clay. "I fear she will never awake," continued the afflicted girl, raising her streaming eyes to one, upon whose brow were legibly engraved the characters of that grief which findeth no utterance. "She will die in this dreadful stupor, and what will become of us and little George? O, if she could but give us a farewell blessing, and tell us her feelings in prospect of the great change, I should not, I am sure I should not, feel thus," and the fair mourner bowed down her head and wept aloud as from a heart full of tears. Still no change was visible in the sick person; and for four long hours did this affectionate sister hang over the beloved companion of her infancy, in an agony of suspense betwixt hope and fear—at one moment vainly fancying the pale lips *about* to speak, and at the next holding down her cheek to satisfy herself that the breath were not entirely gone.

It was one of those bright but evanescent days of autumn which come down to us like the momentary glimpses of higher realms, with that sweet and melancholy splendor which rivets the soul of fancy, and which is rendered doubly precious from the reflection that its duration is transient and uncertain. The rude north wind had softened to a gentle breeze, and the "silvery mist" which hung, like the drapery of a great spirit, in transparent folds from the outstretched arms of the lofty pine, reflected with prismatic beauty the crimson rays of the setting sun. The bed of Mrs. — stood near a west window, and a stray sunbeam stole through and rested gently upon her face. The nurse saw it and hastened to replace the curtain, but the light or something else had broken the spell. The sleeper looked up and murmured faintly, "Ellen." "What, what?" inquired the agitated sister, bending eagerly forward to catch the slightest sound. Mrs. — drew the covering over her face, like one who had seen a beautiful vision and wishes to recall its sweet but departing images. But her finger slightly returned the pressure of the fond hand that clasped them, and she continued in a low, and supplicating voice—"O, let me go back again, for there are tears and darkness, and sorrow here. Let me go back to the cloudless regions where the day light never fades, and the fountains are brimmed with bliss. There is no sin there, no dreadful partings, nor mourner's tears. The songs of praise have no discord in their numbers, and the tree of life no mildew in its blossoms. O! let me go back." "Where Anne—where do you want to go?" asked her sister, surprised at her singular words.

I have somewhere seen a dying person compared to a waning lamp, whose expiring rays

will sometimes shoot upwards with an almost supernatural brilliancy, and then disappear again suddenly, and forever. It was so with Mrs. —. The cloud, which had, through a short but distressing illness, nearly obscured her reason, departed. The colour revisited her cheek, a smile played upon her lips, and her eye assumed its wonted intelligence of expression. "How long have I slept," asked she of her husband, who stood gazing upon her with a something like hope. "O, a long while," was the reply. "Have I? It has not seemed so to me, for I have been —. Take little George in your arms, Ellen, and set close by me. O I have had a glorious vision—I will tell it, that it may comfort thee, my poor doubting sister; thee whose weak faith would so limit the holy one of Israel. I will tell it, and may it speak peace to thee when I am gone. My spirit has been to the home of the blessed; yea, in midst of that numerous company whose mortal bodies have been clothed upon with the shining robe of immortality. They were all there—the loved, the early lost, the beautiful companions of our happy hours, who were called away at the moment when we found them dearest—they were all there! And the dear parents removed by the summons of three score years, and the little brothers who bowed down in the morning of their loveliness, like the tender flower in the frost—they were all there—with the light of eternal love upon their brows, and the songs of a redeemed universe flowing from their harps! Aye, the songs of a ransomed universe—of glory to God in the highest, and good will towards men.—*Glory to God in the highest!* The music is in my ear—it is in my heart! O, let me go back, for the melody increaseth, and the light of another world is dawning upon my spirit." * * * * *

And were they mourners—they who knelt beside That "marble seeming" clay? Oh, say it not! A new and living way was opened now. To their enraptured view. Death's turbid stream Became a gentle current, on whose banks Spring's holy flowerets waved. They heard the hum Of sweet familiar voices, sighing out— "Fear not! but launch your barks upon the wave, Whose silvery swell shall bear you to our arms." They felt a blessed spirit breaking up The fountains of their sorrow, and when next Their glances fell on that dear pallid form, Still living in each long-linked sympathy, Sweet hope o'ershadowed them, and softly said, "So shall ye pass, in smiles, from earth to heaven." Sheshequin, Pa. J. H. K.

THE GRAVE YARD.

I love to steal away from the busy scenes of life, and pay a visit to the dark abode of the departed dead; the thoughtful melancholy which it is so well calculated to inspire is grateful, rather than disagreeable to my heart. It sends no thrilling dart through my soul to tread upon the green roof of that dark and lonely mansion, down to whose chambers I must soon go, to return no more. From choice do I often wander to the place, where there is neither solitude nor society. Although the folly, the bustle, the vanities, the pretensions, the pride of humanity are all gone, it is no place of solitude. Men are there, but their passions are all hushed into everlasting silence; and their spirits are still; malevolence, with all its kindred vices, has lost all its powers of harming; ambition, the cause of many a fall, lies low and at best is forgotten; anger has done its last work; all disputes have ended, and the darkest sins are covered over by the thickly piled clods of the valley; vice, that monster of the lower regions, is dumb and powerless, and virtue, robed in innocence, is waiting in silence, relief from the voice of Gabriel and the trump of God; when these shall utter their voices like the sound of the far distant thunder, then she will mount upon wings as the eagle, and wing her way up to the throne of God.—*Hartford Pearl.*

MESSENGER & UNIVERSALIST.

SATURDAY, MARCH 16, 1834.

Lecture in the Orchard-street Church,
Sabbath evening, (to morrow,) 17th inst. commencing
at 7 o'clock. Subject, Matt. xxv, 46. By request. Preacher, Mr. Sawyer.

Lecture in Greenwich Church,
Sixth Avenue, foot of Amity-st. Sunday (to morrow,) evening, March 17, commencing at 7 o'clock. Subject, Acts xx, 32. Preacher, Mr. Roberts. This Lecture is designed by Mr. Roberts as his Val-ediocitory Address to the Society and Congregation.

A A lecture may be expected at the Callowhill St. Universalist church every Wednesday evening commencing at 7 o'clock.

THE CONTROVERSY.

The *Philadelphian* of March 6, contained a note, stating, in effect, that Br. A. C. T.'s last letter would be attended to in the *Philadelphian* of the 13th inst.

P.

ILLUSTRATION OF SCRIPTURE.

1 Peter iv, 18.

And if the righteous scarcely be saved where the ungodly and the sinner appear?

Popular opinion supposes that this passage has reference to the affairs of the eternal world. For though the text does not say that the ungodly and the sinner shall appear in an endless hell, this is generally inferred from the fact, that the salvation of the righteous is placed in contrast with the condemnation of the ungodly.

There are several particulars mentioned in the passage and its connexion, which forbid the popular application thereof to a future state.

And 1st. The word *scarcely*. When certain passages of Scripture are out of sight, Christians of all denominations are wont to speak of the *abundance* of saving grace, the *fullness* of redeeming love. They speak not of being *barely* saved, nor of 'hair-breadth escapes.' But when the text is in view, it is thought to teach a *bare* escape from the pit of horror! As if there was *scantiness* in the great salvation of the Lord! For mine own part, I expect to hymn the praises of the great God and Savior, day without night and world without end—but I am satisfied that I shall have no occasion to sing, 'I am *scarcely* saved by the grace of God.'

2 The word *saved*. 'If the *righteous* scarcely be *saved*.' If this expression be applied to a future state we may be allowed to inquire, What are the *righteous* to be *scarcely saved from*? Not from *sin*—for the sinner is not righteous; not from the *wrath* of God, for the righteous are supposed to be the *especial* objects of Divine love; not from an *endless hell*, for to this the righteous are not exposed. I ask again if the text be applied to a future state, what are the righteous to be *saved from*? Are the righteous *justly* obnoxious to any *evil* in the future state? Surely they cannot be saved from an *evil* of which they are in no danger.

3d. The *time* in the context. 'The *time* is *come*,' verse 17. This was written more than seventeen centuries ago. 'Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing had happened unto you,' verse 12. This language was addressed to the Christians of Peter's day. They were soon to be subjected to a fiery trial, and the object of Peter was to prepare their minds to endure patiently.

4th. In verse 7, the Apostle says, 'The end of all things is *at hand*.' No doubt the end here spoken of is the same that Jesus referred to in Matt. xxiv, 13, 'He that shall endure unto the end, the same shall be saved.' Dr. Adam Clarke says, 'In a very few years after St. Peter wrote this Epistle, Jerusalem

was destroyed by the Romans. To this destruction which was literally then at hand, the Apostle alludes when he says, The end of all things is at hand: the end of the Temple, the end of the Levitical priesthood, the end of the whole Jewish economy, was then at hand.'

The foregoing items are sufficient to refute the popular application of the passage to a future existence. Let the following explanation suffice.

1st. By 'the righteous' we understand the believing Christians to whom the Epistle was addressed—those who were soon to endure the fiery trial—the 'us' and the 'house of God' mentioned in verse 17. See Eph. ii, 19, 20. Gal. vi, 10. Heb. iii, 5, 6.

2d. By 'the ungodly and the sinner' we understand those who obeyed not the Gospel of God—the unbelieving persecutors of the Christians. They are mentioned in opposition (as it were) to 'the righteous'—'us'—'the house of God.'

3d. By the judgment beginning at the house of God, is meant the fiery trial, noticed in verse 12—the afflictions and sufferings which were soon to come upon the Church. 'Our Lord had predicted that previously to the destruction of Jerusalem, his own followers would have to endure various calamities. . . . It was a Jewish maxim, that when God was about to pour down some general judgment, he began with afflicting his own people, in order to correct and amend them, that they might be prepared for the overflowing scourge. See Ezek. vii, where God orders the destroyer to slay both old and young in the city—but said he, Begin at my sanctuary.'—Dr. A. Clarke.

Since I am in the way of quotations, I will sum up the meaning of the entire passage in the language of the Commentator already cited:

"If it shall be with *extreme difficulty* that the Christians shall escape from Jerusalem, when the Roman armies shall come against it, with the full commission to destroy it, where shall the ungodly and the sinner appear? Where shall the proud Pharisaic boaster in his own outside holiness, and the profligate transgressor of the laws of God, show themselves, as having escaped the Divine vengeance? The Christians, though with difficulty, did escape every man, but not one of the Jews escaped, whether found in Jerusalem or elsewhere. I have, on several occasions, shown, that when Cestius Gallus came against Jerusalem many Christians were shut up in it:—when he strangely raised the siege, the Christians immediately departed to Pella, in Cælosyria, unto the dominions of King Agrippa, who was an ally of the Romans; and there they were in safety. And it appears from the ecclesiastical historians, that they had but *barely time* to leave the city before the Romans returned under the command of Titus, and never left the place till they had destroyed the Temple, razed the city to the ground, slain upwards of a million of those wretched people, and put an end to their civil polity and ecclesiastical state."

A. C. T.

JESUS, A SAVIOR.

Thou shalt call his name Jesus; for he shall save his people from their sins. Matt. i, 21.

These words were addressed by the angel to Joseph, the espoused husband of Mary, the mother of our Lord; and as relating to him, elsewhere called 'the Savior of the world,' they deserve a serious and attentive consideration.

To render this part of the angelic message perfectly intelligible, we should bear in mind that Hebrew proper names are generally significant. Thus Abraham signifies *a father of a great multitude*: Babel, *confusion*; Isaac, *laughter*; Benjamin, *the son of my right*; and Jesus, (in Hebrew *Jehoschua*, or as we write it *Joshua*,) *a deliverer, a savior*. 'Thou

shalt call his name Jesus,' i. e. *Savior*, and the reason for giving him this appellation is immediately assigned—'for he shall *save* his people from their sins.'

We will first consider the nature of the salvation to be wrought out by Jesus for his people, and afterwards inquire who his people are, or in other words, who are the subjects of his salvation.

We cannot be too grateful for the numerous plain and unequivocal declarations of the divine word in regard to the nature of Christ's salvation. Our text by no means stands alone in asserting the fact that the great object of Jesus' mission was to save mankind from *sin*. It was his, (for so the prophecy must be understood,) 'to finish the transgression and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness.' He was 'the Lamb of God, which taketh away the sin of the world.' He shed his blood 'for the remission—the putting away—of sins.' He was sent for the turning away of every one from his iniquities, and to purify unto himself a peculiar people, zealous of good works.

But while it is so plainly and repeatedly asserted that Christ *saves from sin*, we should be apprised of the fact that several opinions quite prevalent on the subject of salvation are wholly unfounded in inspired truth. Among these we will mention but one or two.

The first is that Christ came to save men from the *punishment* of sin. If by this were meant only that he saves from *punishment*, by saving from *sin*, the only legitimate cause of punishment, the sentiment would be unexceptionable. So far from this, however, it is commonly affirmed that the object of his mission was to *save from the punishment of sins already committed*. But from deserved punishment there is no salvation! God 'will by no means clear the guilty,' but 'he that doeth wrong shall receive for the wrong which he hath done'; and there is no respect of persons. 'Though hand join in hand the wicked shall not be unpunished.'

Analogous to the above error is the doctrine that Christ came to save men from *hell*. By *hell* is well known to be meant a place, or state, of endless suffering. But surely it should not be assumed that man is exposed to the torments of such a place. The proofs of the fact have never as yet been adduced from the Scriptures! It is first assumed that there is such a place as *hell* generally described to be; it is also assumed that man is deserving to spend an eternity within its awful precincts. We believe no intimation is given in the word of God that Christ came to save from *hell*. He was sent by the Father to save the world—not from *punishment*, not from *hell*, for if man deserved either, eternal justice must forbid—but from *sin*, from the love and practice of iniquity. 'Thou shalt call his name Jesus for he shall save his people from their sins.'

"Ask multitudes," says the eloquent Channing, "what is the chief evil from which Christ came to save them, and they will tell you 'From hell, from penal fires, from future punishment.' Accordingly they think salvation is something which another may achieve for them, very much as a neighbor may quench a conflagration, that menaces their dwellings and lives. That word *hell*, which is used so seldom in the sacred pages, which in a faithful translation would not occur in the writings of Paul, and Peter, and John, which we meet only in four or five discourses of Jesus, and which all persons acquainted with Jewish geography know to be a metaphor, a figure of speech and not a literal expression, this word, by a perverse and exaggerated use, has done unspeakable injury to Christianity. It has possessed and diseased men's imaginations with outward tortures, shrieks and flames; given them the idea of

an outward ruin as what they had chiefly to dread; turned their thoughts to Jesus as an outward deliverer; and thus blinded them to his true glory, which consists in setting free and exalting the soul. Men are flying from an outward hell, when in truth they carry within them the hell they should chiefly dread. The salvation which man needs, and that which brings with it all other deliverance, is salvation from the evil of his own mind. There is something far worse than outward punishment. It is sin."

Let us now inquire, Who are the people of Christ? The term, *his people*, clearly implies that Jesus was to be a *prince*, or *king*, and such is unquestionably the fact. Particularly is he called the *king of Israel*. That the Jews were his people therefore is evident; and besides we are expressly informed by John that, 'he came unto *his own*'—the Jews—'and his own received him not.' To that nation he confined his personal ministry. And even when he sent out the twelve apostles, 'he commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel.'

The Jews then are 'his people,' and as such are the subjects of his salvation. For what if some of them do not believe? Shall their unbelief make the faithfulness of God without effect? God forbid. The fact that Jesus was not received by his own, does by no means affect the prior and independent fact that they are his people, nor can it be allowed to militate against the faithfulness of God in fulfilling the divine word that *Jesus shall save his people from their sins*.

But the Jews are not exclusively the people of Christ. 'I will declare the decree; the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me and I shall give thee the heathen for thy inheritance, and the uttermost parts of the earth for thy possession.' Again; 'And he said. It is a light thing that thou shouldest be my servant, to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth.' Our Savior himself expressed the same truth. 'Other sheep have I, which are not of this fold: them also must I bring, and they shall hear my voice; and there shall be *one fold*, and *one shepherd*.' Upon which Dr. Clarke says, 'The Gentiles and Samaritans. As if our Lord had said, Do not imagine that I shall lay down my life for the Jews, *exclusively* of all other people; no, I shall die also for the Gentiles; for by the grace, the merciful and loving purpose of God, I am to taste death for every man.' Heb. ii, 9.'

It was in accordance with this plain truth, that the Apostle Paul addressed the Romans thus:—'I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits,) that blindness in part is happened to Israel, until the *FULLNESS* of the GENTILES be come in. And so all Israel shall be saved; as it is written, There shall come out of Sion a *Deliverer*, and shall turn away ungodliness from Jacob. For this is my covenant unto them, when I shall take away their sins.'

We have only glanced at the proofs that all men are the people of Christ. The Scriptures are replete with testimony to this effect. We are aware, however, that the popular view is narrow compared with this. It is commonly supposed that saints, or Christians, and they only, are the people of 'the king of kings and the Lord of Lords.' That such are his 'peculiar people' we do not call in question. But while they are his *peculiar*, they are not his *exclusive* people. Sinners, *sinners* are the people of Christ. And it was the great object of his mission to *save them from their sins*.

If sinners are not Christ's *people*, then Christ is

not their *king*; and if not their *king* he possesses no *government* over them, and they owe him no *obedience*. Deny that all men, sinners as well as saints, are the people of our Lord; and you deny that he died for all men; deny that he died for all men and you deny that all men are under obligations to love and serve him. On the other hand, acknowledge that he died for all, and you must at the same time acknowledge that they were his people; and if his people, then, although sinners now, he shall save them from their sins, and purify them unto himself a peculiar people zealous of good works. 'Thou shalt call his name Jesus, for *he shall save his people from their sins*.' Brethren, think on these things. S.

THE WILL OF GOD.

Dr. Adam Clarke has the following remarks on 1 Tim. ii, 4:—

"Who will have all men to be saved. Because he wills the salvation of all men, therefore he wills that all men should be prayed for. In the face of such a declaration, how can any christian soul suppose that God ever unconditionally and eternally reprobated any man! Those who can believe so, one would suppose, can have little acquaintance either with the *nature* of God, or the *bowels* of Christ."

This is all very well—but we feel disposed to go a few steps farther. Because God wills the salvation of all men, and because "he doeth his will," therefore Paul willed that all men should be prayed for *in faith, nothing doubting*. In the face of these declarations, how can any Christian soul suppose that God, under any circumstances, can doom a single soul to endless torment! Those who can believe so, one would suppose, can have little acquaintance either with the *nature* of God, or the *bowels* of Christ. "God is Love," and Christ is the *image* of God. God "will have all men to be saved."—To this end Jesus "gave himself a ransom for all men, to be testified in due time." God "worketh all things after the counsel of his own will," and Jesus shall "see of the travail of his soul and be satisfied." How proper, therefore, that we should pray for all men *in faith*—for "whatsoever is not of faith is sin."

A. C. T.

THE PEOPLE'S FRIEND.

This is the title of a weekly secular paper recently commenced in Philadelphia. The editor proposes presenting *both sides* of every question that has a bearing on the interests of society. We are satisfied that the ill feeling engendered by party politics is chiefly to be attributed to the fact, that there are comparatively few who have an opportunity to examine both sides of the questions presented by the party editors of the day. And we are confident that a paper devoted to no party interest, and whose editor is determined to do justice to all concerned, would be of essential advantage to community. Whoever, with strict impartiality, will point out the dangers of *Scylla* and *Charybdis*, will be emphatically 'The People's Friend.'

The paper referred to will also present occasional 'Sketches of the Pulpit,' &c. Several articles of this character have already appeared, having the discourses of Alexander Campbell for the topic.

The editor, Mr. J. R. BURNET, is a gentleman of talent, who has travelled extensively, and is conversant with human nature. We wish him success. Publication office, 7 Norris' Alley. A. C. T.

ANOTHER PREACHER.

We have the pleasure to announce that Br. SAMUEL ASHTON, a member of the Lombard-st. Universalist Church, has determined to devote himself to the work of an Evangelist. He delivered his first discourse on Sunday morning last, to the acceptance and approbation of the congregation. He has spent the last five or six months in study, and we have reason to believe he will become a useful laborer in

the vineyard of Christ. So soon as the Spring properly opens, Brs. Perry and Ashton will be heard of in the vicinity of Philadelphia, and in whatever places the Lord in his providence may call them to preach the unsearchable riches of Christ. A. C. T.

CORRESPONDENCE.

A highly respected and zealous sister in the faith of a world's salvation from sin and suffering, in a recent communication, speaking of the prospects of our cause in New-York, remarks:

"Universalism once *permanently* established in that, our Queen of cities, must eventually like her merchandise be distributed through all parts of the Union. O, my heart beats high at the prospect! It certainly must—the blessed doctrine for which we rejoice to labor and suffer reproach, certainly must and will prevail almost universally in a few years. True, we may not live to see it, the rose of Sharon will fling its fragrance upon the soft air of a purified atmosphere, while we are mouldering in the earth beneath. Yet how happy are we, upon whom the glimmerings of that glorious day have already descended, when compared to the solitary stranger who stood a few years ago, (like John the Baptist,) in our wilderness of a world, with the words of eternal life burning intensely at his heart, and the seal of proscriptive silence upon his lips."

Truly, let Universalism once be *permanently* established here, and its influence in almost every direction must be immense. We can assure the writer that we have watched the tide of events with an intensity of interest, which herself, or others, who have not been immediate observers, can but poorly estimate; and with the experience of only two years, we hardly dare trust ourselves in anticipation, for the *future*, which every circumstance and appearance of *present* success seem fully to justify. We shall continue to watch, endeavoring to bound our hopes and wishes by reason's mark, patiently waiting the development of the purposes of Him who doeth all things well; being contented, if we can but behold the morning glories of that wished for day to which she alludes, leaving its noon-day splendors to be more richly enjoyed by those who may follow in our foot steps.

P.

SAUGATUCK AND NEW-CANAAN.

We had the gratification of seeing many of our old friends and acquaintances on Sabbath last, at the meeting of Br. Hillyer in Saugatuck. We were pleased to see the number who attended. Our friends in that place have certainly cause to be encouraged. Though recently deprived of a room that had been fitted up at considerable expense, through their zeal in the support of a liberal ministry, they have procured another and still larger one, which is now nearly fitted up. Br. Hillyer preaches with them one fourth of the time. We trust that they will continue their laudable efforts, and we are sure that success will attend them.

In the evening we accompanied Br. Hillyer to New-Canaan, five miles above Norwalk. Here we were much surprised to meet so numerous an audience. For years Orthodoxy had held undisputed sway in this place. But the sun of its prosperity we should think was evidently on the wane. The Lodge-Room, in the upper part of the Town-House was opened for the meeting. It was very much crowded, and among the audience we unexpectedly perceived a very respectable number of Females.—It is not common for them, in places where the sentiment is but little known, to face the frowns of a pharisaic world, in attending upon its public preaching. But whenever and wherever this is done, it cannot be otherwise than a source of much gratification; for the doctrine needs only to be known by them, to recommend itself to every bet-

ter feeling of their hearts. Let our friends persevere there, and adopt measures for more frequent Lectures, and they have nothing to fear. P.

NEWARK, N. J.

Br. B. B. Hallock fulfilled an appointment at Newark on Sunday last. His meeting we understand was well attended, in the evening particularly, and many had to go away who could not get into the house. Considerable interest is arising in this place which we hope will be productive of beneficial and lasting results. A location for a House for Public Worship has been secured, and a subscription paper for raising the necessary funds has been put in circulation within a few days. They have now between 600 and 700 dollars subscribed. It is their intention to put up a building for their present convenience, that shall cost from \$1400 to \$1600, and which they can at any future period, (if they wish to make other arrangements,) convert into a Dwelling, or to other purposes, at little expense.— It is to be free for all denominations when not in use by Universalists. We most sincerely hope there is zeal and liberality enough in Newark, as orthodox as it may have been, to fill up the little subscription needed immediately. Let our friends there one and all unite their exertions, just at this time, and they can hardly fail of success. It is expected Br. Hillyer will be with them, a week from to-morrow.

A CIRCUIT.

By a letter from Br. John Gregory, now of Salisbury, we are gratified to learn that he is desirous of locating on the banks of the Hudson, and of forming a Circuit on either or both sides of the river, as may be convenient, in the vicinity of Rondout or Poughkeepsie. There is an extensive field for cultivation through this section, and we trust that our friends are numerous enough, and will rejoice in the opportunity to aid Br. G. in the measure.— As will be seen under the Religious Notices, he will be in Rondout, the last Sabbath in March and at Poughkeepsie on the first Sabbath in April. Friends in the vicinity who are desirous of having him visit them can address him early on the subject, at Rondout, care of Mr. James McEntee, or at Poughkeepsie, care of Mr. P. P. Hayes. P.

THE BRUNSWICK DISCUSSION.

This discussion, (between Rev. J. P. Kendall and Br. C. F. Le Fevre, noticed a few weeks since in the Messenger,) we learn by several of our papers is out of Press. We have not yet seen a copy. It is said to form a pamphlet of 16 pages, containing in addition to the Discussion, a Friendly Letter from Br. H. J. Grew to Mr. Kendall, the whole afforded at the low price of 6 $\frac{1}{4}$ cents each. P.

The Senior Editor gratefully acknowledges the receipt of a copy of Rayner's Lectures, kindly presented him by the Author. He has read the volume carefully, and with great pleasure, and will embrace the earliest opportunity to express his favorable opinion of the work.

Mr. Caleb S. Benedict, New-Canaan, Ct. will act as Agent for the 'Messenger and Universalist.'

Br. Robert Smith, will preach in New-Marlborough, Mass. Sunday 23d inst.

Original.

CLERICAL ASSURANCE.

MESSRS. EDITORS—The following reflections are predicated on a recent occurrence in this vicinity; and such occurrences, I believe, are not unfrequent, in various sections, to the great annoyance of every one who wishes to enjoy his own views and feelings, unmolested by the officious interference of modern zealots. If deemed worthy, you will please give them a place in your valuable paper.

It is a well known custom among the clergy of the orthodox class, (especially the Presbyterians,) when on their pastoral visits, to assume a sanctified authority, and by such authority, to ask every person with whom they meet, a set of questions, peculiar to themselves, and to those who are believers in the 'heart rending, and God-dishonoring doctrine of endless misery.' Such as the following, for instance—'What is the state of your mind on religious subjects?' 'Do you feel the necessity of a change of heart?' 'Are you reconciled to God, and have you felt the influence of his pardoning grace in your heart? Or, are you still in the gall of bitterness and in the bonds of iniquity?' If the latter be your state, 'Do you not tremble when you reflect, that it is only through the unmerited mercy of God that you are at this time out of a never ending hell; the smoke of the torments of which, ascendeth up forever and ever,' &c.

Now these, and the like questions, with the associated measures, it is well known, ruin the peace of thousands, while numbers who have weak minds, are led to distrust the goodness of God, and are plunged into the deep gulph of despair, which often ends in suicide. If any person of contrary views, when thus interrogated, dares to express his own opinion, and differs in the least from the dogmas which these would-be apostles endeavor to teach, they are sure to be denounced as infidels, and are not unfrequently anathematized from the sacred desk.

Now, I ask what right have these reverend gentlemen to bolt into every man's house, and insult him and his family, by such impudent, impertinent, and provoking questions as the above? And I would farther inquire, by what means they become possessed of that superior and infallible knowledge, which they pretend to have, in respect to the *true faith*? Are their opinions more likely to be the truth, than yours, or mine, or any other persons whatever, who reflects on, and investigates the subject? Certainly, in my opinion, and thank God I am not alone, the doctrines they teach and preach are less calculated to produce love towards God, and good will towards man, than any I have as yet met with. Which would produce the most love towards God or man, in the heart of any rational creature, to represent the Father of all, as a revengeful, vindictive, and implacable tyrant, exulting in the most excruciating tortures of his own offspring, or to place him in the light of an all powerful, wise, just, and merciful being, holding out his arms to protect, and to save them from all evil? Which character, I would ask, savors most of the principles, that were taught by him, whose kingdom was not of this world—of him who had not where to lay his head?

These reverend gentlemen pretend to preach, and to teach the doctrines Christ taught, and to disseminate *peace and happiness* among mankind, but from their manner of dealing with their fellow creatures, I think their profession and practice are sadly at variance. To find points of resemblance between them and the Apostles, would be a difficult task indeed. Read the Acts of the Apostles, and observe the Acts of those I am considering. Read the epistles of the apostles, and read or hear the sermons of these rabbins or Doctors of Divinity, and I ask what can be found in the one, that accords at all with the other. We may find quotations from the former, and these often garbled and misapplied. Did Paul loll at his ease on sofas, or roll in splendid carriages, to make ceremonious visits, and insult those whom he visited with impudent, and impertinent questions? Was Paul's dwelling, or his person, as inaccessible as if he were Minister of State, or what is still more pompous a modern Doctor of Divinity? Let the reader ponder these queries and answer them to his own mind. They are not without their importance in the opinion of

A Friend to Religious Liberty.
Jamaica, L. I. March 1, 1834.

Original.

Forsake not the assembling of yourselves together, as the manner of some is. Heb. x, 25.

Although the above was addressed to the Hebrews by the Apostle Paul, it may with propriety be applied to christians at the present day. It is introduced at this time with reference to the Thursday evening meetings, held at the Sixth Avenue Church, foot of Amity-st. The writer of this article feels most deeply the great need there is for Universalists to be active in the promulgation of the 'faith once delivered to the saints,' and although fully sensible of the deficiency of his own talents, for either taking part in those meetings, or in the exercise of the pen, in defending it, or imparting instruction to his brethren and sisters in the same glorious faith; still is he desirous of doing all that he can to spread the 'glad tidings of great joy.' Those who attend the above meetings, with hearts warmed with the love of God for all his children, must feel that 'it is good for them to be there.' For myself I am desirous of improving every opportunity for hearing Universalism practically treated upon. And I bless God that he has by his good providence, presented me with an opportunity of hearing those truths proclaimed from Sabbath to Sabbath, and has caused 'my lines to fall in pleasant places.' As a denomination of christians, who 'are every where spoken against,' we are under unspeakable obligations to our good Parent, for the upbuilding of our cause in this city. Let us then testify our gratitude, by an unremitting attendance upon every means which are put in operation to further our cause—and feel more deeply our responsibilities on account of the many privileges we now possess, and are still destined to enjoy. 'Tis true, we are but few in number, compared with the many of our opposers, but let us thank God the more on that account, for he has said that 'where two or three are gathered together in His name, there he is in the midst of them, to bless them.' We have but to look around us, and we see error sustained by activity, and tenets preached by those whose hearts are better than their heads.

I am unwilling to speak in a disrespectful manner of my partialist brethren, but it really appears to me, that, as rational men, they should know better than to represent God as a Being filled with almighty ire towards his own children, and who would keep them in prolonged existence for the purpose of tormenting them to all eternity. With such views of their faith, what excuse can a sincere Universalist proffer, for not using means to build up a cause, calculated every way to 'unstop the deaf ears, to open the blind eyes,' and illumine the dark understandings of those ignorant of the doctrine of God our Savior, 'who will have all men to be saved and to come unto the knowledge of the truth.' Let me say in conclusion, that duty to God, for showing us his salvation—thanks to Him, for the manifest display of his protecting power in the progress of liberal christianity, and persevering exertions in those who *can act*, should prove our love to Him and to the cause which He has been pleased to advance by His spirit. 'Praise the Lord, O my soul, and forget not all His benefits.' PIGNORA.
New-York, Feb. 22, 1834.

Religious Notices.

Br. John Gregory, will preach at Rondout on Friday evening, the 28th, and on Sunday the 30th March; at Poughkeepsie, Thursday evening, 3d, and on Sunday the 6th April. Services to commence at 10 o'clock on the Sabbath.

Br. S. J. Hillyer will preach in North Salem the 16th inst. (to morrow.) At Somers, Monday 17th—at Sing Sing, Tuesday 18th—at Tarrytown Wednesday 19th, and at Newark, Sunday 23d.

Br. R. O. Williams will preach in Rondout, Sunday the 16th inst. (to morrow,) and at Sing Sing, on Sunday, 23d inst.

THE FIFTH DAY OF FEB. 1834;
Or, A Spring day in Winter.

Just like a day in Spring—as pure the air—
As sweet the gushing waters—and as bright
The laughing sunshine on the purple hills,
E'en like the early Spring.

The harsh-voiced wind
Gomes now in gentle murmers. In the west
Are congregated all the beauteous hues
Of a soft April evening—and the buds
Of the encouraged Lilack half betray
Their hidden emerald to the friendly sun,
E'en as in early Spring.

Oh, stealeth thus,
At times, upon the winter-shrouded heart
The stinted day of joy.

The angry rush
Of ever jarring passion dies away
Softly, as doth the tempest, when the wing
Of its great spirit droopeth to the earth
In preparation for a wilder flight.
The sun of Hope comes smiling up life's sky
With healing in its glances—and the fount
Of human sorrow waxeth dry before
Its summer-searching beams.

Yet who hath e'er,
E'en in these Spring-day seasons of delight,
Forgotten that all, chilling voice which tells
Of suns that set in clouds—of smiles that wake
But to conduct the garnered gems of grief,
And morrows that only dawn to show
The cheerless prospect of a rayless sky.

Sheshequin. J. H. K.
Bradford Argus.

SWEET IS THE BREATH OF SPRING.

This is the sweetest season of the whole year. There is a joyful elasticity about it which cheers and invigorates the mind. If the body, when it first makes its visit, is too sensitive to its lively touches and droops a moment under its influence, it is but to prepare itself to meet the glowing summer which treads upon its fairy footsteps with renewed powers and livelier sensations.—There are but a few who do not feel amidst all the luxuriant tresses with which Spring wreathes her bright fair brows, an unusual pressure arising from the sudden unbraiding of the constitution, which undergoes nearly as great a change as the vegetable kingdom itself. But the system soon regains its natural tone and rises up out of its feebleness to drink in the nectar of the gentle zephyrs, loaded with ambrosial sweets.

The return of spring awakens universal nature from her dreary sleep, and animates and gives a voice to all her works. It is a fresh cause of gratitude and should elevate the soul and draw out the affections to that great and good being, who conducts the seasons in their rounds. Yes, to Him we should be lifted up whose bountiful hands have covered the earth with its green carpet and fringed it with a rich drapery and enriched it with necessary food for man and beast. The earth is one of his places, spread out and fashioned by the great Architect himself, to display his power and shew his mercy. He has loaded every department of it with his richest gifts; and above all, he has spread over it the broad banner of his love and beneficence.

But soon the beautiful enamelling will pass away and spring begin to droop, her tresses wither, and her eyes grow dim. Dreary winter will then rush upon her like an armed warrior clothed in icicles, attended by his desolating train, and with rude and rough hands despoil her of her jeweled robes and quite deface even the semblance of her charms. But even here there are some tokens left of kindness and signs of hope. The great Disposer of all events prepares us for the wintry howl, and chilly blast, and snowy vest. A thousand sweets remain and the change only renders the coming Spring, again, more welcome.

But have we not a moral here? Will not

man himself be changed! O yes, the spring tide of his days will roll away to ocean's grave, and Death, like a cruel ruffian, clad in a sable armor wreak his vengeance, on him. His beautiful and noble bearing, so firm and elevated, will fall beneath his powerful stroke and mingle like the Autumnal leaf with the cold earth.—Yet even in this sad change there is still hope.—There is a spirit in man and the vivifying influence of the sun of righteousness will save it from the blasting touch of Death's icy fingers, and another and more glorious Spring open on the disembodied one where perennial joys abide, where brilliant scenes are never darkened and where flowret's of the softest, purest dies, are ever blooming, ever fair and sweet.

Then let us wait our appointed change in peace, in the firm reliance upon Divine Providence, who has ordered all things wisely. Let us live in view of a better country, making it our chief business while sojourning in this wilderness world to be always prepared and ready for an honorable departure and a joyful welcome into the mansions of felicity.

A FRAGMENT.

I knew her well. She was the most comely personage that ever my eyes beheld. She was the very personification of goodness, gentleness, and compassion, mildness, generosity, benevolence, forgiveness, charity—for these shone conspicuously in all her actions. She seemed to breathe the very atmosphere of love, and to hold converse with angels. In her mouth was the law of kindness. Kindness beamed from her eyes, and pity seemed to flow in copious effusions, upon all the sons of grief, and unto all the children of affliction. As a mother, she was tender-hearted—as a sister she was kind and obliging—and as a wife, the heart of her husband did safely trust in her, and his confidence was never disappointed.

I beheld her again—when disease had marked her for his victim. The bloom of youth and health had left her cheek—animation no longer sparkled in her eye. Her frame was enfeebled, and activity had forsaken its former dwelling place. How great was the change! How sudden the transit! How soon are the scenes of life changed? To day we are in health and prosperity—to-morrow in adversity. To-day possessed of health and beauty—to-morrow deprived of both.

But, with her health and beauty fled not her loveliness of mind. In the last hours of mortal agony, her soul was as calm and unruffled as the sweet morning zephyr. With her sunken eyes raised to heaven, and her palsied hand uplifted, she pronounced a benediction upon her companion, children, parents, relations, and friends, and died as she had lived,—blessing her fellow-creatures, and in full hope of the ultimate reconciliation of all men to God, through the Lord Jesus Christ.

Though dead, she yet lives in the remembrance of those she has left behind, and speaks to them in definite language, telling them to do good unto all—to bless and curse not.

Reader—her character is portrayed for your imitation. Let her spirit possess your mind.—Let her virtues shine in your life, and you shall leave, as a rich inheritance for your children, a good name.—*Ladies' Repository.*

DEATH.

They who have experienced a very severe and alarming illness, can, in some measure, realize what their feelings will be on the approach of the king of terrors. They found the things of this world, one after another, deserting them:—first, their common amusements, their interest in the bustle of life; then a thousand long-cherished but foolish hopes; and lastly, even then, (what to a creature standing on the

borders of eternity becomes tasteless, wearisome,) then the consolations of friendship.—What remained? A frightful void! or the love of God! and in that, all which cheers an angel's heart! Here is a sublime sight—a creature hovering between earth and heaven, unfit for the one, unacquainted with the other; incapable of holding any intercourse with the inhabitants of either world: hanging on the Supreme Governor of the universe alone for comfort, as a child holds with implicit confidence the hand of its tender parent.

**NEW-YORK CHRISTIAN MESSENGER
AND
PHILADELPHIA UNIVERSALIST.**

In presenting proposals for the third vol. of the Messenger it is merely necessary to say, that no essential change will be made in the course of the paper, unless it be to avail ourselves of every possible opportunity of increasing the talent and interest in its columns. It will, therefore, in the language it has ever held forth, to the world, continue to "plead the cause of a slandered and persecuted denomination of Christians—the UNIVERSALISTS;" endeavor to inspire confidence among its friends, and to induce as far as possible the thoughtless and unconcerned, and even opposers, to come forward into the field of examination and "reason together" on the great and glorious doctrines of a world's reconciliation to God.

Its motto may be, perhaps, the surest index to its character. It breathes neither wrath nor fury to the children of men, but on the contrary, it points to a peaceful messenger on the mountain top, proclaiming "good tidings" and publishing peace." "How beautiful upon the mountains, are the feet of him that bringeth good tidings, that publisheth peace."

With unfeigned gratitude to the Universalist public for the many tokens of approbation bestowed upon our paper for the 2 years it has now been in existence, we submit these Proposals for the third volume, referring simply to the past, as a pledge for the future.

CONDITIONS.

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Just received and for sale at this office, "Twelve Familiar Conversations between Inquirer and Universalist," &c. &c. By Russell Streeter. Price 50 cents.

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